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Lutheran Herald

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(Picture story on page 598)

UME XL MINNEAPOLIS, MINN., JUNE 5, 1956 NUMBER 23

The Wedding Service

Frank P

Pastors and church musicians have discovered that, in most cases, couples about to be married are vitally concerned with the character of their wedding service. It is gratifying to those responsible for the worship services of the church to find among these couples an increasing interest in an atmosphere of worship rather than the pomp and pageantry which characterizes so many weddings.

If the goal of a wedding service dedicated primarily to worship is to be realized, it seems necessary that advice to the engaged couple go beyond suggesting, for example, the use of a certain setting of the "Song of Ruth," rather than "Because," or "I Love You Truly."

Congregational singing has always rightly been considered an act of worship, and the singing of appropriate hymns during the wedding service is suggested in the Altar Book. However, hymn singing at most marriage rites is relegated to the vocal soloist, with the consequence that those who attend the wedding become mere witnesses and not an actively worshipping group. We would suggest that a return to corporate singing be made an important part of each wedding.

Congregational prayer can also make its devotional contribution to the marriage ceremony. The final Collect or Closing Prayer immediately preceding the benediction could be thoughtfully read aloud by the entire congregation.

A bulletin containing the order of service is given to each Lutheran church member as he enters his church on Sunday morning. This order of service attempts to direct and organize his worship and calls on him to participate in the service by singing and praying aloud with the congregation. A printed order of service for the marriage could be placed in the hands of each person in attendance. This bulletin might contain a number of appropriate silent prayers and the complete texts for the hymns to be sung. The church could supply the printed service from the Altar Book or other approved sources, or a special bulletin could be issued for each wedding, if desired. This bulletin should impart to the congregation an awareness of their importance as a worshipping group by asking them to participate in the marriage service at specified intervals.

The following order of service is based on the Solemnization of Marriage given in the Altar Book. It is printed here only by way of suggestion. Other wedding services can be taken from the books *Liturgical Texts* or *Occasional Services from the Common Service* [illegible] *of the Lutheran Church.* We believe that the impor[illegible] of distributing a printed bulletin at all weddings sh[illegible] be seriously considered.

THE SOLEMNIZATION OF MARRIAGE

—In the Name of Jesus—

Include here a number of selected silent prayers which are appropriate for marriages.

Organ Prelude and Vocal Solo:
(1) "Jesu, Joy of Man's Desiring" . . . J. S.
(2) "Whither Thou Goest" . . . . Winston C[illegible]
Sung by . . . . . .
(3) "Sheep May Safely Graze" . . . . J. S.

Congregational Hymn:
"Crown With Thy Benediction" Text by J. B. Greenl[illegible]
(Print text) Melody by F. Mendels[illegible]

Organ Processional:
"God My Shepherd Walks Beside Me" . . J. S.

Pastoral Meditation

Vows

Ring Service

Scriptural Reminders

Pastoral Prayer

Congregational Hymn:
"O Perfect Love" . . . Text by Dorothy Bloom[illegible]
(Print text) Melody by J. Ba[illegible]

Congregational Closing Prayer (Print in full)

Benediction

Organ Recessional Hymn:
"Deck Thyself, My Soul With Gladness" . . . .
. . . . . Melody by J. Cru[illegible]

—Praise Be to Thee, O Christ—

Those who want to select excellent music for marriage service can now turn with confidence to great many American music publishers who h[illegible] printed fine libraries of suitable vocal and instrumen[illegible] music. It appears that most publishers have recogni[illegible] the need and desire of many to create an atmosph[illegible] of worship at the church wedding, and it is the h[illegible] of the church and of these publishers that only the fin[illegible] nuptial music may become an integral part of e[illegible] marriage service.

LUTHERAN HERALD • **O. G. MALMIN, Editor** • **CARMEN MITCHELL, Assistant to the Editor** • **HERMAN E. JORGENSEN, News Edi[illegible]**

Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minnesota, Randolph Haugan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $2.75. Entered as second class matter Jan[illegible] 14, 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Min[illegible] apolis 15, Minnesota.

ME XL . . . NUMBER 23
neapolis, Minn., June 5, 1956

Lutheran Herald

Maybe You Shouldn't Go to Church!

From a Pine Pulpit

now I should go to church more often, Reverend." had heard that sentence once I'd heard it a hundred es. As usual it came with disarming directness. Was confession of sin—or a half-concealed boast of ldly indifference? Perhaps my stay-at-home parish- r would even feel that this admission made up for past neglect, making it reasonably safe to stay away n church for another period.

Maybe you shouldn't," I countered, in search of a e effective way to combat the deadening indiffer- e of lukewarm members.

Huh?"

Maybe you shouldn't go to church," I repeated.

hat provoked an immediate response. "Well of rse, everybody should go to church."

Just for fun, let's suppose you are going to convince that I should go to church instead of the other way nd," I suggested. "Why should I go to church?"

he idea plainly didn't appeal to him. But he made faltering assertion, "It's—it's just the thing to do."

I'm losing interest fast," I yawned.

Why—everybody goes to church," he protested.

My guess would be more like ten per cent of the ulace on any given Sunday," I observed.

Well anyway, everybody ought to go," he declared.

Seems to me this is where I came in. Just why should r anyone else attend church?" I demanded.

His mouth opened, then dropped shut; he was speech- for a time. This was ridiculous, of course: the pas- demanding reasons for going to church. But it was urbing, too; apparently he had never before thought going to church for any reason but a sense of moral igation. Finally he made a stab at it again. "Look at good the church does," he said.

More power to it!" I replied. "But why should I have attend its meetings?"

Well, someone has to support the church so it can its good work."

Aha!" I gloated. "So you admit that the reason achers want people to come to church is so they can their money."

A faint flush began creeping up his neck. It wasn't long ago that he had made almost that very charge to one of the deacons. "Well, no," he mumbled, "That isn't what I meant."

"Suppose I am in favor of the work the church does and even contribute toward it. Why should I have to attend services in addition?" I asked.

"It's good for you," he declared.

"What good does it do you?"

"It gives you a chance to rest and relax."

"I'll admit it is rather peaceful in church," I replied. "But I can relax better in bed; and I've never gotten the impression that sleeping during services is exactly recommended."

"That's not what I mean," he protested. "Going to church just makes you feel good. Even the atmosphere, and being with good people and all that."

"Sometimes," I agreed. "But sometimes I feel like a heel after the sermon. And although it is nice to be with good people, wouldn't it be better to be with them at other times when we can talk and do more things together? As far as that goes, sometimes it is the people in church that bother me. They are such hypocrites; and some of them look down at me and wonder what I'm doing there. Actually, I don't often feel good enough to be in church."

The discussion was beginning to bother him. Just as he had always taken it for granted that ministers were supposed to act in certain ways (and to argue against church attendance wasn't one of them), so he had taken it for granted that people "ought" to go to church. Then a light seemed to snap on in his mind.

"I've got one reason you can't argue against," he almost shouted. "You ought to go to church because God says so. It's your duty; and especially so if you have joined the congregation—then you promise to be faithful."

I had to resist the urge to ask innocently, "Did you actually promise such a thing?" Instead I said, "I don't believe God makes you do something that has no purpose. If He says I should go to church there must be some purpose in it for me. Furthermore, if a church doesn't offer its members anything of value, how can it expect regular attendance at its meetings? If you show

up once in a while and pay some 'dues' that ought to be enough to keep you in good standing."

There was a pause. So I said, 'If the arguments you've raised were valid, you would be coming to church now. On the other hand, if you don't have any good reasons for coming, no wonder you don't. Do you still think you should attend church?"

"Yes, of course," he insisted. But he looked somewhat dubious.

"Then I think you owe it to yourself to find the answer to my question," I said. "It may take some time. But when you have it you won't be saying, 'I should go to church'; you'll be saying, 'I do go to church.' "

He was in church the next Sunday but said nothing. Then he missed a week, but came back several Sundays in a row. Finally he stopped after the service.

"I've found the answer," he greeted me. "But I had to ask someone else. I've been trying out his ideas to see if he is right. He is."

"And what have you found to be a good reason going to church?" I asked.

"Well, partly I come to say thank you to God join with others who feel the same way as I in dec ing through our worship that we are grateful to Ch for what He has done for us. But probably even m I come to hear what He has to tell me that will h me be more what He wants me to be—and at the sa time be closer to what I'd like to be."

"In other words you feel a person should come church so he won't miss out on something he need I asked.

"That's it. We need a lot of help from God. Chu is one place He hands it out."

"Now that you have a reason for coming. . . ."

"I won't ever tell you, 'I know I should go to church he laughed. "I'll see you there every Sunday."

A REPORT TO THE CHURCHES ON THE SERVICE BOOK AND HYMNAL

In response to increasing interest and numerous inquiries concerning work on the new *Service Book and Hymnal,* the editorial committee and the publishers have thought it desirable to make a statement to the Churches.

The Hymnal is the first part of the book to be set in type, since the arrangement of the tunes affects the order of the hymns within the separate sections of the collection. Typesetting of a hymnal is not rapid work. The music type and the text type are being set by different compositors, and are then assembled by the music compositor. Proofs of each page are sent to the proofreaders, who are members of the editorial committee, with the addition of the book-designer and a professional musician; there are six proofreaders in all. Some of the proofreaders live at a distance, and the return of their proofs affects the time factor. Proof corrections are assembled by the officers of the committee, and are returned to the music compositor. Revised proofs have to be read and finally approved before a plate can be made for a given hymn or page of the hymnal.

At the present time about one third of the hymns in the hymnal have been set. The total collection will comprise 602 hymns, plus indexes.

The work of editing the manuscript of the Liturgy is being carried on while the typesetting of the hymnal goes forward. It is hoped that it will be possible to deliver this manuscript to the publishers during the summer. Apart from the musical settings, the text-composition of the Liturgy should proceed at a rapid rate after delivery of the manuscript.

After the typesetting is completed and the plates ma the publishing houses will require time enough to sec bids for the large printing which will be required supply the books to all the congregations at one ti The printing of the book will probably take about th to four months (that is, until stocks can be available all the publishers in sufficient quantity to fill all orde

The music edition of the *Service Book and Hym* will be a volume of 1,024 pages of which about pages will be devoted to the *Service Book,* and some pages to the Hymnal. Total size of the book has b determined. It will be necessary to keep to this p determined size. This will be done either by the use smaller type in certain parts of the *Service Book,* or, case of necessity, by omission of certain materials wh will find place in the text edition, which will cont the complete corpus of the Liturgy.

When may our Churches and people expect to rec copies of the new book? This is a good entry for "$64,000 Question." No firm answer is possible at present writing. But with the continuation of pres progress, and with no unforeseen delays, the bo should be published by the middle or end of the y 1957.

The interest in and eagerness for the new bo which are becoming more evident each day, are hea ening signs to those who are engaged in the act work involved. It is their hope that eagerness may matched by patience and understanding: patience a understanding of the same order which has brought t work from its uncertain beginnings to its present sta

ıtheran Union in Japan

Pictures and story by
Alton C. Halverson

ıeran union is very much in our thinking and prayers as we near our
: convention this month. In another country and among an Eastern
ıle, these same thoughts and hopes are evident in the work of union
mittees here in Japan. Just a few days after my arrival in Tokyo
isit our mission field on behalf of the Department of Foreign Mis-
s, I found myself sitting in on a session of the committee on Lutheran
y in Japan.

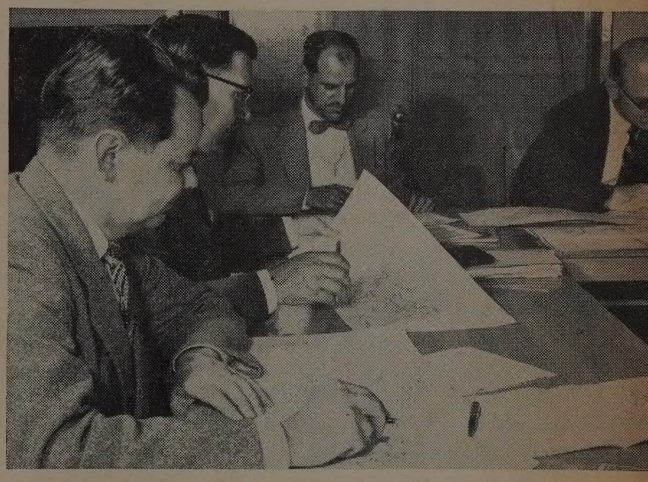
ere were nineteen men gathered around two long tables in a con-
ıce room of the new YMCA in Kobe, the second largest port in
n. Eleven different Lutheran groups have been taking part in these
n negotiations (the Missouri Synod and Suomi groups were not
esented at this particular meeting). The former feel that things are
ing too rapidly, though there has been no formal
ration from the discussions as yet. The United Lu-
an Church and the ELC have been here the longest,
e 1892 and 1896 respectively. The fruit of this work
ıe present group known as the JELC, Japan Evan-
al Lutheran Church. In 1900 the Lutheran Evan-
al Association of Finland began work in Japan.
the other Lutheran groups came to Japan after
ld War II. The total Lutheran community in Japan
y numbers some 10,000 Christians. There are 275,-
Protestants and an aggregate of half a million
stians in a population of 89 million. Since 1950,
missionaries of the various Lutheran groups have
together in an annual conference. This has been
only for fellowship, but to share experiences and
ways of co-operating in the work. Out of this "All
ıeran Free Conference" and its discussions came
decision to elect a Committee on Lutheran Unity
apan. It is made up of two members from each
ıe eleven Lutheran groups. After numerous sessions,
committee and its sub-committees produced two
ıments, the Doctrinal Witness and the Organiza-
al Recommendations for the new Church.

his present meeting was to hear the reactions and
ments of all the churches, boards, and missions
y to report concerning these documents. Here is
of their statement from the Doctrinal Witness:

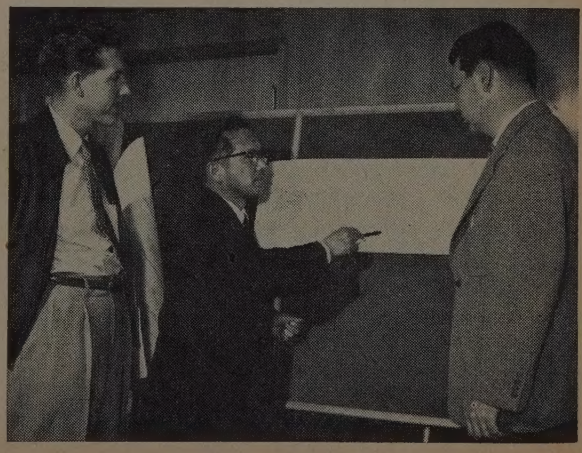
*'e, the officially delegated representatives of the
ective Lutheran Churches and Mission Societies in
n, present this doctrinal witness as a testimony to
unity in faith which the Holy Spirit has created
ng us and as a proclamation of the distinctive
sage of Lutheranism.*

*) We are united in proclaiming Jesus Christ, true
and true Man, as the only way of salvation.*

Below: Looking at maps of the proposed district alignment are Supt. John Homerstad (ELC); Supt. Sigurd Aske (Luth. Free Church of Norway); Prof. Paul Huddle (ULCA); and Pastor Warren Johnson (ULCA Secy. for Japan).



Below: Pastor Russell Sanoden (ELC); Pastor Atsumi Tasaka (Japan Evang. Luth. Church); and Supt. John Homerstad (ELC).



(2) This affirmation is not a human discovery or an intellectual achievement, it is the revelation of God.

(3) We hold that the Bible, as a whole and in all its parts, is the Word of God given by inspiration of the Holy Spirit, etc.

The chairman for this committee is Dr. Sigurd Aske of the Lutheran Free Church of Norway. He is a very capable leader, and he presided in English with such ease that one would almost like to ask him the question, "What state in America are you from?" He called on the various mission superintendents present to report what their boards or conferences had to say about the two documents. Actually, this committee is a missionary organization thus far, with only one Japanese pastor as a member, Pastor Atsumi Tasaka of the JELC. The task before them is not that of uniting missions and missionary organizations but that of forming an organic unity of existing Lutherans in all these groups. One of the problems of this union is how to relate this new national church to the present Japanese Lutheran Church. Perhaps members of this group have given this impression in the past: "There is but one Lutheran Church here. You come and join us." If this were true, this attitude is changing and the Japanese give evidence of their sincerity and eagerness for a united Lutheran Church of Japan.

After a dinner of rice reminding me of many a meal in Madagascar, the afternoon meeting concerned itself with possible district alignment in the new Church. A fine color map had been prepared and was on the table before every committee member. Its proposed arrangement is based upon a geographical division. In many areas only one mission society would work. In other cases two or more groups could work within the same district. Tokyo and Kobe areas are hard to arrange into districts, as almost every Lutheran group has work there. No decision taken yet.

The next step in union negotiations will take place when all the Mission Boards at home have approved these two union documents as they now stand, with revision and additions. Then a new committee will be elected, with more representation from among the Japanese. One pastor, one layman, and two missionaries from each mission district will be elected to the union committee.

It is not certain whether all eleven groups will continue in the union negotiations. There are evidences, though, that give hope of complete union. The present committee, together with so many other nationals and missionaries, believe that the time is *now* for Lutheran union in Japan. May the Lord of the Church so bless and direct His people that this may become a reality soon.

For Whom Shall We Labo

Harold B. Kildahl

THE SECOND SUNDAY AFTER TRINITY

June 10, 1956

Text: Luke 14:16-24

The Lutheran Church is strictly a middle-class Chur
Whenever I hear those or similar words my heart b
a little faster and the blood in my veins flows a
swifter. To be identified with a class, a group, a
tion, or a segment of society in the work of the L
is the one thing that a Christian surely does not w
There is no such thing as an Elite Corps of the Ch
tian Church.

For whom shall we labor? According to the
and related portions of Scripture, the labor of
Christian is to be a labor of love directed to all m
The Gospel is a general Gospel. It is directed to m
in general, regardless of background, wealth, or
tion, irrespective of color, race, or culture. If we co
just get this fixed in our minds and hearts and
motivated by this fundamental truth, there would
greater joy in Christian service and wider results
Christian labor. But look at us—right now—a Ch
tian Church hedging on the matter of segregation
Christian Church postponing to 1960 a decision on
matter, a Christian Church through a spokesman, w
has since been denied by a segment of his Chur
standing squarely for segregation. The Church m
indeed look "funny" to the onlooker.

For whom shall we labor? The middle class on
Those who can pay the bill even if it is paid somew
reluctantly? This is utter nonsense, of course. If
Christian faith shall be identified with the labor
class, or the white collar class, or the entrepreneu
or the capitalists, or any other single group, it w
have lost its savor and will be worthless, failing
its intent and purpose. It will be good for us to
member that with the Lord there is no distincti
between men. The rich are in need of the saving gr
of Jesus Christ just as much as the poor, and the hi
are just as much in need of forgiveness as the low.

For whom shall we labor? The pleasant folks w
go through life never harming anyone? It's conveni
to work with them, no doubt, just as it is rather pleas
to sit easily by to "let the Lord love you." But the fa
demands more than that. It demands rolled slee
enthusiasm, spent energy and sweat, out on the hig
ways, the streets, and the lanes of the city and of
where men are in need of the love of God in Chr
Jesus. Christianity is more than a comfortable Chur
more than a theological discussion, more than sw
fellowship. It is labor, prayer, sacrifice on the part
the Christian in response to Christ and His comma

he Fullness Series

New York BX 946.7 H6

Carroll L. Hinderlie

he publication this week of THE INCREASING HRIST, an informal study in the Gospel of John, gins a new venture in the communication of Lutheran eology to the English speaking world. The list of thors and their subjects already in process for even- al publication is as follows:

llness of the Calling—Dr. Fredrik A. Schiotz
llness of the Church—Dr. Alvin N. Rogness
llness of Citizenship—President Sidney Rand
llness of Creation—Pastor Ernest Zoerb
llness of Evangelism—Evangelism Office, ELC
llness of Faith—Dr. O. K. Storaasli
llness of Freedom—Pastor H. G. Loddigs
llness of the Gospel—Dr. Agnar Tanner
llness of Manhood—Dr. Gerhard Frost
llness of Marriage—Pastor W. Gordon Smedsrud
llness of Mental Life—Dr. Howard Hong
llness of the Ministry—Dr. Joshua Oden
llness of the Parish Ministry—Pastor John Schultz
llness of the Sacraments—Pastor Oscar A. Anderson
llness of Sanctification—Pastor Alf Romstad
llness of Science—Dr. Sam Legvold
llness of Stewardship—Dr. Raymond Olson
llness of the Spirit—Dr. George Aus
llness of Time—Dr. Walter Schnackenberg
llness of Tradition—Dr. Herman Preus
llness of the Word—Dr. W. A. Quanbeck
llness of Youth—Pastor Merton Strommen

THE FULLNESS SERIES is published by the Inter- tional Young People's Luther League, distributed rough Augsburg Publishing House, 426 South Fifth reet, Minneapolis 15, Minnesota. Individual copies are ty cents and may be ordered through Augsburg Pub- shing House if no book dealer handles this series in ur community. Orders of twelve or more for study oups are available at $5.50 per dozen. If you wish be sent each copy as it is published, Augsburg Pub- shing House will furnish this service and bill you for ch copy or for a group subscription for 12 or more oks.

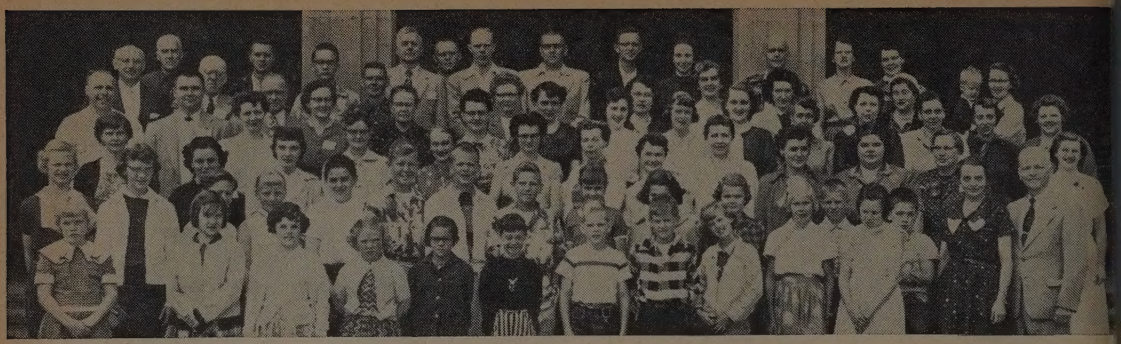
Manuscripts for this series may be submitted by ergy or laity to the International Young People's Lu- er League, 422 South Fifth Street, Minneapolis 15, innesota. The list of titles is not closed and will be en to any essay which pertains to the fullness of the uth entrusted to Christ's people. It will be noticed at no authors are preparing manuscripts at the pres- nt in such matters as the fullness of ethics, the fullness social action. Also, this list of authors does not repre- nt many of the younger clergy or laity. The printed rmat will be limited to 64 pages.

Our culture has diminished the message of revelation into a mental-health cure; we need a fresh expression of the faith to counteract our modern gnosticism. This series is at the service of the Holy Spirit who moves His men to speak with power to overthrow all that exalts itself against our Lord and His Anointed. We invite your participation as writer and as reader.

The second book in our Series will deal with the fullness of faith, with the premise that where there is no creativity, there is idolatry. Men have forsaken the faith to serve their fears. Its title will be *Beware of Idols*. Titles are not expected to be identical with their subject in the FULLNESS SERIES. The Reverend Ernest Zoerb had intended his title to be "As I See It," but has changed to the actual series title since his working theme is "The earth is full of the goodness of the Lord." The only editing done by our international Board will be in the interests of clarity.

The list of authors is interesting. Dr. Olaf Storaasli is head of the vital young seminary in Canada which works closely with the University of Saskatchewan. Pastor Ernest Zoerb was a forester at the time of his conversion, and has done his graduate work, under the GI bill after chaplaincy, in such fields as ornithology. His book will undergird the whole Bible camp movement with new insights into the glory of God's creation as the revelation of His goodness. Dr. Alvin Rogness, president of one of America's largest seminaries, will write in the area of the Church where so much thinking is now controversial. Professor Gerhard Frost will indicate something of the riches of our Lutheran tradition of Christian humanism. Ours is a Church of which a non-member historian has written that wherever two or three Norwegians settled they started a college. As we know Dr. Frost, there will be not only a deft literary art, but also keen insight as to where the impoverishment of our fullness in this tradition has occurred.

President Sidney Rand, president of Waldorf College and director-elect of our Department of Education, will highlight the community-mindedness or absent-mindedness of our Lutheran Churches and their tradition of citizenship, which sometimes has been non-participating and non-critical, due both to a this-world clannishness and an other-world obscurantism. It will make good reading. So we could go on. As the books appear they will be prepared for publication, not fewer than four a year, from next September's publishing date of "Beware of Idols."



Church Music Institute, Pacific Lutheran College, August, 1955

Five Music Leadership Institutes

SPONSORED BY THE CHORAL UNION

Our church musicians and others interested in improving the ministry of music will have an opportunity again this summer to attend workshops in five localities, places ideally equipped for combining institute work with vacation. The institutes are designed to be practical, educational, and inspirational. They are geared to the needs of junior and senior choir directors, organists, Sunday school song leaders, pastors, singers, and others directly or indirectly concerned with leadership in the various branches of church music.

Highly qualified instructors and camp leaders have again consented to contribute their time and talent. There will be daily classes, with demonstrations in choir training, in all the implications of the organist's role, in methods and materials for teaching Sunday school singing, in liturgy and worship music and means of improving participation in the worship services, in fundamentals of speech and singing, and in conducting techniques. Other features will include an analytical study and evaluation of choir music to help build repertoire, music exhibits, counseling, matins, vespers, a public concert, and an enriching exchange of ideas in an atmosphere of unique fellowship. These and other factors have been found extremely helpful and stimulating to those attending in former years. It would therefore be greatly appreciated if as many as possible of our music minded members were made aware of these opportunities. The cost of attendance is at a minimum, about $18 or $20 for board, lodging and tuition for the week. Room reservation should be made early by writing to the registrar concerned. Institutes will be held as follows:

Park River Bible Camp, Park River, N. D., June 11-17

Instructors: Oscar R. Overby; Rev. Victor Magnussen, Fresno, Calif.; Raymond Boese, St. Olaf College; Beatrice Steen Boe, Menomonie, Wis.; Bernard Onerheim, Ottumwa, Iowa.

Registrar: Mrs. T. H. Megorden, 410 Kittson, Grafton, N Dak.

Luther Theological Seminary, Saskatoon, Sask., July 9-

Instructors: Oscar R. Overby; Dr. O. K. Storaasli, preside of Luther Seminary; Rufin Boyd, Manitowoc, Wis.; Ge trude Boe Overby, Northfield, Minn.; Edwin Marke Camrose, Alberta.

Registrar: Mrs. Adolph Dahlen, 707 7th St. E., Saskatoo Sask.

Flathead Lake Bible Camp, Kalispell, Mont., July 22-27

Instructors: Oscar R. Overby; Rev. M. A. Egge, St. Pau Minn.; Rufin Boyd; Gertrude Boe Overby; Mrs. J. N Grimsrud, Kalispell, Mont.

Registrar: Rev. L. O. Lasseson, Big Fork, Mont.

St. Olaf College, Northfield, Minn., Aug. 6-12

Instructors: Oscar R. Overby; Dr. L. N. Field, Luth Seminary, St. Paul, Minn.; Jerry Evenrud, Eau Clair Wis.; Marilyn S. Haugen, St. Olaf College; Rev. Joha Thorson.

Registrar: Rev. Johan Thorson, 1003 W. 6th St., Willma Minn.

Pacific Lutheran College, Parkland, Wash., Aug. 26-31

Instructors: Oscar R. Overby; Gunnar Malmin, Pacif Lutheran College; Mrs. Gunnar Malmin; Olive Okda Kildahl, Minot, N. Dak.; Paul Fosso, Seattle, Wash.

Registrar: Mrs. Ted Landsem, Molalla, Oregon.

Progress Report
LUTHERAN REFUGEE SERVICE
235 Fourth Avenue
New York 3, N. Y.
May 14-18

Assurances	
To January 1	2,220
May 14-18	119
Total Assurances	8,912
Arrival of Refugees	
To January 1	61
May 14-18	43
Total Refugees Arrived	5,551

Diaconal Training for Women and Men

J. C. K. Preus

"Writing Church History" was the title of a recent article in this publication by Dr. Raymond Olson. Quite naturally, such an article stimulates more thinking along the same line. A case in point is the lay activity within the Church. For many years there has been a large number of men and women giving much time and energy to "church work." The regular officers and board members of the congregations are giving much more time to their respective duties and functions today than they did twenty-five, thirty years ago. That is true, also, of the auxiliaries.

What which is making history today in this connection is the great emphasis laid on the *training* of the lay workers. Dr. Olson's own Stewardship Department has a far-flung training program for workers in the congregations, the carefully planned EMV program. The Division of Evangelism has its admirable P-T-R mission. The auxiliaries all have more or less elaborate training programs for officers and workers. Our colleges are expanding and improving plans for the effective training of parish workers in many fields. The Education Office organizes and promotes a far-flung teacher-training program; prepares and distributes helpful materials; confers with the leaders of parish education in the districts and circuits in the district council, and briefs and informs them on developments, plans, and programs in the whole area of parish education. Now, one of the oldest and at the same time the "youngest" of training agencies is beginning to gain momentum and take on significance in the lay workers' training program of the Church—The Commission on the Diaconate.

According to the instructions of the Church, this commission is charged specifically with the training of lay workers in many fields. The original instructions were concerned with the training of women workers only. As the program has been developing, it has become increasingly evident that men, too, ought to be given an opportunity to avail themselves of the established training program. A glance at the curriculum set up for the 1956 Christian Service Institute (May 22 issue, page 558) will make it abundantly clear that participation in this course would be as valuable to men as it is to women. In fact, anyone educationally qualified who is engaged in some form of full-time service in the Church would no doubt find that he was better fitted to meet his responsibilities after spending seven weeks in this concentrated study course. I think of our college graduates and graduate nurses, of teachers in many fields at our colleges and academies, of young men and women being called to positions in our congregations, such as the ministry of education, the ministry of music, and ministry to youth, to mention only a few of the positions now open to well-trained workers.

If the Church at the General Convention in June approves the inclusion of men in the training program organized by the Diaconate Commission, we look for a substantial influx of young lay workers, men and women, at the Christian Service Institute, if not in 1956, then in 1957.

Here is a bit of the history of the development of the training program for diaconal service as it is being adapted to modern conditions and problems.

The first Christian Service Institute was held at Luther Theological Seminary for eight weeks last summer. Between eight and ten women participated each week in the seminars which were conducted by an outstanding faculty. At the completion of the Institute four young women were approved by colloquium and presented to the Church for consecration. They were consecrated to the Office of the Diaconate by the President of The Evangelical Lutheran Church, Dr. Fredrik A. Schiotz, in a service held on August 14, 1955 at Our Saviour's Lutheran Church in Minneapolis.

A second Christian Service Institute will be held between the dates June 11 and July 27, 1956 at Luther Theological Seminary. There will be courses in Old and New Testament Bible Study, Church doctrine and synodical organization, Christian ethics, and counseling. A course in diaconics will be offered to the deaconess candidates only at the deaconess retreat to be held at Madison, Wisconsin at the close of the Institute.

Academically qualified lay workers are invited to participate in this year's session of the Institute. They may receive the benefit of the study offered at the Institute without becoming members of the organized diaconate. Special arrangements have been made for those who wish to audit all or parts of the course.

This is done in keeping with the tradition of the historic diaconate where training schools were open to others than candidates for consecration. Here is opportunity, too, to keep in step with the present trend in American church life which points toward a better trained laity and the most effective use of lay service. This chapter of our "history in the making" should be developed with all available foresight and wisdom.

EDITORIALS

What Must the General Convention Decide?

First of Three Editorials on the Convention Resolutions

On Thursday morning, June 21, the General Convention of The Evangelical Lutheran Church will begin to discuss the question of union with the other negotiating bodies. What are the questions which demand an answer?

In the hands of the delegates will be the *Report of the Joint Union Committee to the Conventions of the Negotiating Bodies, 1956.* It is a ponderous volume: 213 numbered pages, plus 16 tables of various kinds. Every voting member of the convention is presumed to have familiarized himself with the *Report* sufficiently to be able to discuss and vote intelligently on the most crucial matter ever to come before the Church.

It is unfortunate that so much time and attention have been given to two matters, to the exclusion of other, far more important subjects. We refer to the endless discussions concerning the proposed name of the new Church, and concerning the relation to the World Council of Churches. We hope that all this discussion will not blind the eyes of the delegates to far more important matters to be decided.

Discussion at the convention will center about the so-called "Convention Resolutions," pages 189-192. The action of the convention will be on the resolutions, each of which must be voted on and adopted or rejected. Other, supplementary motions will, of course, be in order. However, the wording of the resolutions themselves cannot be altered; all the negotiating Churches must act on the same resolutions.

The Convention Resolutions are five in number and fall naturally into three groups. The first group consists of Resolution I, adopting or rejecting Constitution and Bylaws; and Resolution II, adopting or rejecting Articles of Union. The second group, consisting of Resolutions III and IV, provides the mandate and authority which the Joint Union Committee will need during the coming biennium. In the third group is found only one resolution, "Resolution for Separate Ballot on Union." By action on this resolution the Church answers the question, "Do we want to unite?"

There are a number of parliamentary points involved in the consideration of the Convention Resolutions. The convention itself will have to decide how it wants to go about its work. The president of the Church has promised to submit a suggested "agenda" for the discussion and voting. It will, no doubt, also suggest the most fortunate order for consideration of the seve resolutions. For the purpose of our brief discussi here, we shall give consideration to Resolutions I a II, then to the "Resolution for Separate Ballot," a finally to Resolutions III and IV.

Resolutions I and II are so similar in content t we may consider them together. Resolution I "appro for adoption" by the new Church the Constitution a Bylaws. Since these will be the basic documents of t new Church, the negotiating Churches do not actua adopt them. Each Church can, however, "appro them "for adoption" by the constituting convention the new Church and can instruct its delegates to t convention to vote for them. Resolution II provides f the adoption of the Articles of Union. Since these a the compact into which the uniting bodies enter, ea negotiating Church adopts them; the constituting co vention of the new Church will take no action on the

Both Resolution I and Resolution II include pro sions for amending the respective documents. The poi is that it is quite possible, even probable, that matte will develop during the 1956 conventions which w indicate the need for changes in the documents. Bo resolutions provide that such matters shall be funnell through the Joint Union Committee and back to t conventions of 1958. Without going into detail here to the process, we want to make it clear that Constit tion, Bylaws, and Articles of Union can be changed ev *after* the 1956 conventions.

It is in connection with Resolution II that the co troversial matter of the World Council of Churches w come before the convention. No doubt it will be be to isolate Article X, Section 2, in such a way that t World Council discussion will be a unit by itself— procedure, incidentally, which is permissible with an item in the documents. How it will be done, we do n profess to know. Of one thing, however, we are com pletely sure: there will be ample opportunity for di cussion and perfect freedom for the convention to tak whatever action it finds wise.

Assuming, then, that these two resolutions will com before the convention first, the first action of the co vention will be to decide on its attitude toward th basic documents: to approve, to approve with certai changes recommended, or to reject Constitution, Bylaw and Articles of Union.

areers

Mrs. Donald Eckerstrom

d calls every young Christian to his career. Too many ristian teenagers don't realize this. Whether they are ndering haphazardly into the first thing that comes ng or methodically choosing a career, they must be ght that God has a hand in their future. Each young son must realize that if he will only listen, the ly Spirit will guide him to his life's work.

Even after the Christian teenager begins listening God's call, there are confusing issues to be decided l confusing details to be worked out.

Must I go to college? Which college? What's the ference between a church school and a state univer- ? How much does it cost? Can I work my way ough? What about scholarships?

Where do I find out about trade schools? Nursing ools? Special Christian training? What about the e I'll have to spend in military service?

How do I *know* what God wants *me* to do?

e pastors of the Minneapolis Circuit recognized how portant these questions are to youth. As a result they nsored a *Circuit Careers Day* in Minneapolis last ril. This year the Minneapolis Circuit Luther League nsored a similar program and plan to make it an nual affair.

The program began with an afternoon session high- hted by three short talks by full-time church workers. A pastor outlined the areas in which a Christian uld give himself to full-time parish work. He stressed e need for workers in all areas of this work.

A counselor from the University of Minnesota Lu- eran Students Association pointed out that the Chris- n must ask, "What role does Christ play in my life I choose my career?" For those who plan to attend a state school, he had a special reminder. "Don't forget church at the University," he said. He also described the services the LSA offers students at state schools.

A pastor from the Lutheran Bible Institute told the boys what they could expect of life in military service. He pointed out they could be a witness for Christ in the service, but warned them of the temptations to forget Christ which come to a serviceman.

Representatives of all the midwest ELC colleges, the University of Minnesota, and Augsburg, as well as representatives of LBI, the Fairview School of Nursing, and Dunwoody Institute (a trade school), had appropriate displays. Each representative gave three short talks and answered questions on his school for those Leaguers who stopped by his display. Each Leaguer had time to visit three of these displays for a 15 minute session.

Dr. Howard Hong, professor of philosophy at St. Olaf College, climaxed the day's program with his message on "Christian Vocation" at the evening devotional service. He stressed that each Christian's task is as significant as the pastor's if he does it for God.

Attendance was about 400, one of the largest circuit meetings held in Minneapolis recently.

BAPTIZED MEMBERSHIP
OF
THE EVANGELICAL
LUTHERAN CHURCH
1955

District	1954	1955	Gain	% of Gain
Eastern	225,192	234,142	8,950	3.97
Northern Minn.	121,478	124,868	3,390	2.79
Southern Minn.	189,392	197,520	8,128	4.29
South Central	81,581	84,513	2,932	3.59
South Dakota	89,946	92,963	3,017	3.35
North Dakota	117,143	121,113	3,970	3.38
Rocky Mountain	38,422	41,619	3,197	8.32
Pacific	47,582	51,100	3,518	7.39
California	29,844	34,835	4,991	16.72
Total U.S. Only	940,580	982,713	42,133	4.48
Canada	20,372	21,526	1,154	5.66
GRAND TOTAL	960,952	1,004,239	43,287	4.50

Toward the General Convention

The World Council of Churches

ITS ORIGIN, NATURE, AND OBJECTIVES

(Dr.) G. M. Br
Minneapolis, M

I find myself perplexed," writes a young pastor in LUTHERAN HERALD, May 15, 1956, and proceeds to state the reasons for his perplexity. It is not strange that so many among both pastors and laity are perplexed, confused, and disturbed over the issues raised in connection with the question of membership in the WCC on the part of our Church and the proposed merged church body, two constituting bodies of which are already members of this organization.

The principal source of this perplexity stems from the proposal of Article X, Section 2, of the *Report of the Joint Union Committee,* namely, that "The American Lutheran Church shall at its constituting convention adopt resolutions applying for membership in the World Council of Churches, which resolution shall be immediately effective without referral to the districts. This membership shall, however, be subject to review at the first General Convention following the constituting convention of The American Lutheran Church, such action to be decided by a majority vote of the convention without subsequent referral to the districts."

The issue involved is not altogether a question of the procedure proposed, but centers mainly on the question of the merged body becoming or not becoming a member of the WCC. That, after all, is the real issue, and it is on this point that so many stand confused and befuddled, without clear and factual conceptions as to the real nature, purposes, and aims of the World Council of Churches, and filled with fears that commitment to membership in the WCC on the part of the merged church body will spell disloyalty to the Word of God, compromise of truth, and hindrance to the spiritual work of the Church on a sound Biblical and confessional basis. These misconceptions and fears have been cultivated and nourished by published articles, more or less negative and strongly biased against such membership, and saturated with stirring appeals to pious emotions and traditional group prejudices. These causes for confusion and befuddlement have been greatly aggravated by privately circulated letters and pamphlets, with the unwholesome and undesirable features and implications incident to such privately conducted mail propaganda campaigns in church matters.

In fairness to the representatives of the other two negotiating bodies on the Joint Union Committee, it should be stated that their position in this matter was not due to stubbornness or lack of understanding and appreciation of the views and position of our committee with respect to this issue. Their bodies were alre members of the WCC, and had been such from very first, so that it would necessarily place them very difficult and awkward position to go along such a recommendation. It would mean that would have to relinquish their present membership have a controversial issue foisted upon the ne merged body at the very beginning of its corporate fu tioning.

Both the American Evangelical Lutheran Chu (formerly the Danish Evangelical Lutheran Churc and the UELC followed the lead of their home Chur the Church of Denmark, at the very outset of the W to become members. The ALC authorized memb ship conditionally at its convention in 1944. Under t authorization, its Executive Committee took final tion by adopting the following resolution in Septemb 1945: "In the light of the action taken by men of t various synodical bodies in a meeting on September 1945, and upon authorization granted by the Chur at the 1944 convention, we approve the acceptance the invitation to join the World Council of Church provided representation in the Assembly and Cent Committee shall be on a confessional basis rather th a geographical basis so far as the Lutherans of t world are concerned."

These bodies were therefore members of the Fi Assembly of the World Council of Churches, its actu constituting assembly held at Amsterdam, Hollan August 22 to September 3, 1948. At this Assemb five American Lutheran general bodies were rep sented, with a combined representation of twenty-sev delegates, alternates, and official visitors. Besides t three bodies mentioned above, The United Luther Church and the Augustana Synod were represente Together with 108 Lutheran representatives from oth parts of the world, the total number of Lutheran rep sentatives was 135, by far the largest confessional gro present at that constituting assembly.

These Lutherans made their impact and influen upon the Assembly felt, and were chiefly instrument in clinching the principle of confessional representati instead of geographical or national, thus enacting t very principle which the ALC had set as a conditi for its membership. Both the ALC and the UEL have thus been officially represented at both the Fi and the Second Assemblies of the WCC, having be

nbers for the past eleven years. It is certainly very easonable to expect that these bodies, with their wledge of and experience with the WCC, should willing to sacrifice their membership in this world istian organization.

reading the propaganda material of those who are osed to membership in the WCC, I have been re-ded of a poem in one of McGuffey's School Readers, ich we used in the public schools in my boyhood as l as during the years I taught in the public schools. was about six blind men who went to "see" an phant. Each one happened upon a particular por-n of the big animal's anatomy and judged the ani-l's appearance by the portion with which he had ne in contact. The one who had gotten hold of the confidently asserted that the elephant was like a e. The one who bumped up against the side of its body positively declared that the elephant was like vall. The one who happened on one of its front legs h equal conviction declared that the elephant was e a tree. So also with the other three. All had ched one particular portion of the big animal's dy and had formed his conclusions as to the appear-ce of the elephant on that basis, so all went away th a distorted picture of what an elephant looks like. it is with much of the misconception of the real ture, purpose, and aim of the WCC as voiced by any opponents of such membership. The essential aracter, purpose, and objectives of the WCC have been scured by focusing attention on certain peripheral pects as targets for attack as being objectionable, out harmony with the teachings of the Word of God d our confessional position. Thus a distorted view of is organization is given. Such a view distorts the ry essential nature and the functions the WCC is nstitutionally and principally to perform in behalf of d in the interest of World Christianity, the Universal hurch. Such presentation naturally leads to confused inking, prejudicial views, unfounded fears, and emo-nally determined conclusions.

racing the rise of a movement, the development of institution, and the heredity, tradition, and environ-ent of historical personages is not only a fascinating d satisfying experience, but it is also replete with actical and valuable clues for the evaluation of such ovements, institutions, and personalities. Space per-its only the barest outline of the historical back-round of the WCC. Even so it should help to dispel me misconceptions, allay some fears, clear up some g and confusion, and reveal the essential features of e real genius and inner structure, the place it aspires hold in the economy of the Christian Church, and e functions it is designed to perform. Furthermore, such tracing will show conclusively the important and significant role the Lutheran Church throughout the world has played in the development of the WCC from its very inception.

For our purpose in this connection, it will have to suffice to begin with the Stockholm Conference of 1925. This conference was the brain-child of Archbishop Nathan Soderblom and opened at Stockholm under the auspices of the king and the Church of Sweden on August 19, 1925. It was the first Ecumenical Conference on Life and Work, and devoted itself chiefly to the consideration of the Church in relation to society and its problems. It grew out of the chaotic social, political, and religious conditions accentuated by the first World War. There were 600 representatives of the Churches from 37 countries present. Of these a very large number were Lutherans, including official delegates from the United States, representing The United Lutheran Church, the Augustana Synod, and the Lutheran Free Church.

Sharp theological differences became manifest in the discussions, especially with respect to the conception of the Kingdom of God, but there also developed a keen sense of belonging together and having many things in common as members of the Universal Church. A continuation committee was elected to further the work of this significant ecumenical movement. Dr. Abdel Ross Wentz, in his recently published work, *A Basic History of Lutheranism in America* correctly observes: "The influence of Stockholm was felt at the Lutheran World Convention at Copenhagen in 1929. An American delegate delivered an address on 'The Lutheran Conception of the Relation Between Christianity and the World,' and a Norwegian bishop spoke on 'The Lutheran Church and the Social Crisis'" (p. 369). This statement is of special interest to me, inasmuch as this "American delegate" was none other than the present writer. In that address, I referred to the Stockholm Conference and contrasted the two opposite views of the Kingdom of God as voiced by Sir Wm. Ashley of Great Britain and Bishop L. Ihmils of Germany. The man from Norway, who spoke on the other topic mentioned, was not a "bishop," but Dean J. Maroni from Oslo.

The Second Conference on Life and Work was held at Oxford, England, July 12-26, 1937, under the direction of the Continuation Committee of the Stockholm Conference. Present were 425 regular members from 120 communions in 40 different countries. There were fewer Lutherans present at this conference than at Stockholm, largely due to the fact that the Lutherans from Germany were not permitted by the Nazi government to be represented. Only one American Lutheran church body was officially represented, namely the Augustana Synod, but there were individual American Lutherans present, who, together with the other

(Continued on page 600)

The Lutheran Bro

Story

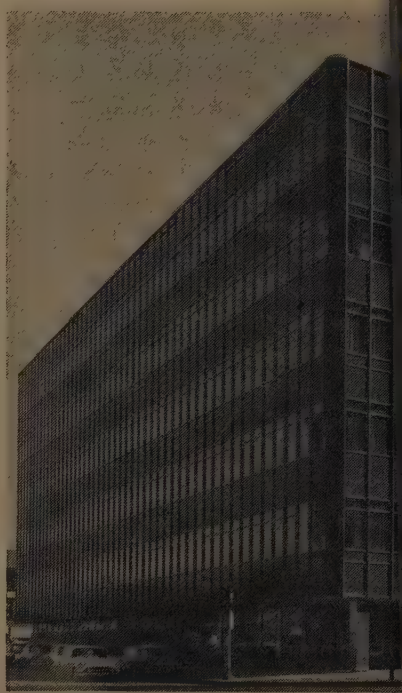
Lutheran Brotherhood's colorful new office building has already become a significant landmark in downtown Minneapolis. Organized in 1917 at a church convention, the Lutheran Brotherhood Insurance Company has since that time maintained its dual purpose—"to aid the Lutheran Church," and "to provide living benefits for Lutherans through life insurance."

The results of the benevolent activities of this organization reach into the lives of many people. They include scholarships to Lutheran college and seminary students and to high school students entering Lutheran colleges; distribution of a quarter million pieces of Sunday school material; aid to Lutheran Scouting; contribution to National Lutheran Council projects; and aid to the National Lutheran Nurses Guild.

One of the unique features of the building is the newly formed Martin Luther Library. This library, planned as a repository for original documents pertaining to the history of the Lutheran Church, will also sponsor religious historical research. Its dominant architectural feature is a stained glass screen portraying episodes in the history of the Church.

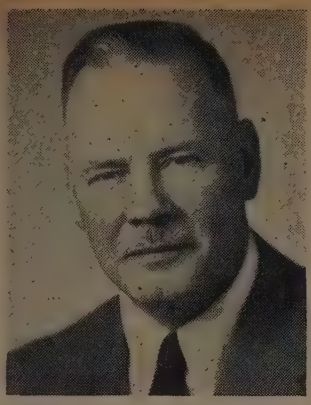
A significant part of the new building is its Lutheran Center. Opening onto a sunken garden are a dining room, lounge, and an auditorium accommodating 300, available for Lutheran groups of all synods.

Thus a new chapter of Lutheran Brotherhood is being written today as it reaches out in new ways to new groups and yet continues to maintain the staunch purposes for which it was created.



Above: Exterior of the home office building of the Lutheran Brotherhood Insurance Company. One of the first completely modern, multi-story, air-conditioned office buildings erected in the Twin Cities. Left: One of the three lounge areas which combine honest comfort with charm and style.

Right: Three walls of glass surround this ultra-modern executive office. Seated at his desk is A. O. Konigson, vice president in charge of underwriting, conferring with Harvey Skaar, his assistant.



Carl F. Granrud, President

Above: This shows the mortgage loan division, headed by David Zetzman, at rear desk, which extends home loans to families throughout the area. The glass wall on left overlooks the Lutheran Brotherhood court, a sunken terrace for employees and visitors.

Below: Desks on rails and filing units that roll sideways are part of time-saving equipment. These files contain the premium payment records of Lutheran Brotherhood's more than one quarter million policyholders, with life insurance totaling more than $650 million.

World Council of Churches

(Continued from page 597)

Lutheran representatives, made their influence felt. Realizing that the work of the two operating Ecumenical Conferences, the one on Life and Work and the other on Faith and Order, could not work separately without overlapping, the Oxford Conference decided to recommend that the two be merged into one organization, a world council of churches, to serve in both areas.

Two years after the Stockholm Conference, the First Ecumenical Conference on Faith and Order met at Lausanne, Switzerland, in July, 1927. Present were 385 men and nine women, representing 108 Churches. Of these, 70 were Lutherans from 16 different countries, including American representatives. The Lutherans took active part in the deliberations of the meeting, and made their confessional Lutheranism strongly felt.

The Second Ecumenical Conference on Faith and Order met in Edinburgh, Scotland, in August, 1937, shortly after the adjournment of the Oxford Conference. Present were 344 delegates and 84 alternates, together with 15 members of the Continuation Committee. Forty-nine Lutherans, representing 17 Churches, were present, including six delegates from The United Lutheran Church and the Augustana Synod. Again, the German representatives were absent on account of the Nazi government. Here, too, the Lutheran representatives made their influence strongly felt. Towards the close of the conference, it was voted to approve the recommendation made by the Oxford Conference, that the work of the two conferences be merged into one, and a committee of fourteen, seven from each group, was chosen to prepare for the organization of a body to take over the work of the two conferences.

This committee took immediate steps to arrange for a representative gathering at Utrecht, Holland, to bring about the accomplishment of this task. Thus it came about that the World Council of Churches was tentatively organized at Utrecht at a meeting held May 9-16, 1938, and the first draft of a constitution was adopted. Two American Lutheran church leaders were very active at this meeting, ably supported by other Lutherans. They insisted that the proposed council have a strictly ecclesiastical character and that representation be on a confessional, not geographical, basis. These men were well-known conservative Lutheran theologians, namely, Dr. F. H. Knubel, then president of The United Lutheran Church; and Dr. Ralph H. Long, then executive director of the National Lutheran Council. The opposition to this principle of representation was too strong, so they did not gain their point at this meeting, and the tentative constitution adopted provided for geographical representation. The leaven planted, however, was kept active and in time produced the desired res

Between the years 1939 and 1945, the organizati work was hindered by World War II, but no so was the war over than the work was resumed. principle of representation advanced by the Luthe from America continued to gain support. It was gi a mighty boost when the Lutheran World Conven Committee, and later its successor, the Lutheran W Federation, gave this principle its wholehearted active support. The final result was the amendmen the Utrecht constitution at Amsterdam in 1948 by corporating the principle which the Lutherans had tended for, namely representation on a confessio basis. The amended article reads as follows: "Seats the Assembly shall be allocated to the member Churc by the Central Committee, due regard being given such factors as numerical size, adequate confessio representation, and adequate geographical distributi (Art. V. i).

Thus the history of the origin and development of World Council of Churches proves conclusively Lutherans have been active and influential in the for tion of the WCC from its very inception. It is fully much a Lutheran movement as it is a Reformed mo ment. The Lutheran World Federation has been v active in its support and participation in its work, a took a prominent part in the preparation for Evanston Assembly.

(To be continued)

The Congregational Call to Seminary Seniors

During the final week of classes at Luther Theologi Seminary, the Middler Class met twice to discuss Church Council resolution regarding calls to semin seniors. The class was unable to come to any defin conclusions, but there was a general feeling of conce A committee was appointed to write the followi letter for publication in Lutheran Herald.

Dale M. Vitalis, *President*
The Middler Class

The acute shortage of pastors within the ELC h placed our Church in a real crisis. In the April 2 issue of Lutheran Herald the Church Council p sented a resolution designed to meet this crisis throu a more even distribution of graduating seniors. T they proposed to do by changing the present method calling graduating seniors.

Because this problem involves every member of t ELC it is incumbent that we find a plan that will me

need as satisfactorily as possible. We of the Middler feel that this resolution warrants further consider- for reasons of *practicality and principle.*

a more even distribution of graduating seniors is answer, *is the council's resolution the most satis- ory approach?* Our attempts to receive clarification those in positions of authority prompt us to ask her: has the council sufficiently delineated the reso- on so that its practicality can be evaluated?

ut more important, *what are the implications of this lution to your congregational rights in the matter of call?* Right now your congregation can extend a directly to the graduating senior of your choice wing that he will receive the call and act upon it as eels led by the Holy Spirit. However, as the resolu- stands, it is possible that a graduating senior might receive the call tendered him by your congregation. re the benefits to be derived from the council's reso- on sufficient to compensate for the yielding of the ilege of your congregation to call whomever you ose? Is this resolution the most effective approach or uld continuing thought and study be given to the ter prior to the adoption of a particular policy?

Committee of the Middler Class
Luther Theological Seminary
St. Paul, Minn.

Disturbing Factors

(The Rev.) S. J. Rude
Edberg, Alberta

e marvel of God's love as revealed in His plan of emption should so overshadow any fear and anxiety t our hearts, minds and consciences should be perfect- at ease. But sorry to say that there are many of us, h pastors and faithful members and mission support- , who are troubled and anxious these days, not about r salvation and Christ's ability to save, but because re is an uneasy and disturbing restlessness within our usehold of faith! Have we come upon uncalled for sions and factions which foreshadow unwholesome d heart-rending disruptions among us?

We can hardly close a mid-week Bible study or ayer gathering (for we still have such in our parish) thout some of these disturbing questions coming up: feel impelled to let some of them be voiced, for we e convinced they disturb many honest and sincere uls in our household.

1) Should not such vital issues as choosing a name r the church body be voted on by the congregations d not left with a comparative small group represent- g them? It is very unfortunate that we should lose our Scriptural and deeply Christian, beloved "Evangelical" designation of our household! Have we run into the danger of not being as democratic as we should on such vital issues? If the location of headquarters calls for votes from all congregations and pastors, should not the name be equally and still more important? It has simply gone "against the grain" to see another name of our church used as to be officially adopted. May we be spared from heartaches on this point.

2) When did we decide to let down our bright banners upholding Christian standards of life, shunning such questionable affairs as social dancing, or the "innocent" pastime of a deck of cards, and sit passively without bowing our heads in shame, when someone, maybe a member of the same household, holds the sparkling cup, which at "last biteth like a serpent and stingeth like an adder?" Should not Paul's admonition in Rom. 14:15-21 (read these verses) guide us on this point. In light of this, should we not be on guard here?

3) Why should congregations and pastors, who for conscience's sake use "The fruit of the vine" (Mt. 26:29) be made to feel that they are "fanatical prohibitionists," when they are standing on the very ground Luther stood upon, "Not violating the conscience?" We trust that on this point our conscience may be free as long as the sacraments are to be used in our household of faith!

4) What shall we do with the splendid literature which has come from our Youth Headquarters, which points out the danger of playing with fires, if now all of a sudden there is call for a policy termed "acceptable compromise"? Shall what we have stood for, and only a few years ago overwhelmingly declared at convention to be against God's will to join the WCC be sidestepped now? Some of this fine literature does not fit into the doors opened by the WCC. The ELC youth standards have been held high. Let us keep them there and not lower them by affiliations dangerous for our spiritual wellbeing!

5) What drastic changes have come about in the WCC which makes it acceptable to our ELC all of a sudden? We deplore the social practice of entering marriage just to find out if we can get along together, if not, then back out after a year or so. Is it a part of wisdom to advocate such procedure in regard to the WCC just because the other two synods hold such membership at present? The LFC did not, and they are closer to us in spirit and practice than are those we now contemplate joining. Is it not wise to solve tension problems before relations are entered upon?

These things disturb us, and cause us to question the whole merger advisability.

6) What safeguards are there that robes, vestments, rituals, display, etc., shall never become an issue, and spiritual life always be emphasized? Will our spiritual congregational retreats, like mid-week Bible study and prayer gatherings, be looked upon with favor and encouraged as the congregation's spiritual power? If not, what will we gain?

7) What is the urgency to rush into the merger right away just after our closest sister synod has dropped out, and likely for the same reasons which disturb so many in the ELC? Is it God's divine plan that this thing must be settled right at the forthcoming convention? (Who knows but if our beloved sister synod was granted some time she may still march with us.) That would make many in the ELC feel more like entering this merger. Without the LFC many of us see little urge for such haste. Our fears are greater now that we may not be so free to exercise our freedom when this segment of proposed fellowship is not at our side. Can it be possible that desire for control plays in? We trust not.

8) There are other things too, which disturb us greatly at this time. (Even sleep is disturbed, our minds pondering the outcome of issues.) Shall we be looking in vain for our steady and sure guide, the LUTHERAN HERALD, holding forth our common heritage, and knitting us together in this household of faith? Shall we be made to feel the lack of the warm pulse-beat of fellowship in simplicity and spirit from our President down to the simplest delegate at conventions where we meet as the Body of Christ and not as just some representative of some segment thereof! No wonder a lot of us plead that at least "Evangelical" be retained in the name of our household. No wonder there are many anxious members and pastors for we know spiritual liberties and heritages cannot be under domination of officialdom. We hear them say, "We are afraid of this very thing!" There can be backfiring, and then what have we gained?

In conclusion: In spite of all the good will, hard work by willing hands and minds and seeking guidance, etc., on the part of the Union Committee, and some of them are dear friends, yet this comes as a voice having become increasingly disturbed both by members of the parish, co-workers in our ELC and hosts of friends far and near and our own concern causes us to speak our convictions, although it may be but a faint voice from some insignificant corner of our household (yet many workers in the ELC are from this corner), saying as forcefully as possible that we cannot feel at ease let this merger carry us along; having lost two of closest sisters already, we are in still greater dange losing what we cherish dearly. In light of it all would like to call for a referendum before this sh marriage takes place, giving us more time to cons thoroughly some of these practical adiaphora asp and this questionable WCC alliance!

We cast our vote with the many who have b heard from sharing the same fears in our Canad *Shepherd,* and the clear-cut voices in the LUTHE HERALD, especially the March 6th issue! Anyone r ing those contributions and having the welfare of church on their heart would like to see at least m time granted to discuss such far-reaching issues WCC and definite stands on social life and spirit liberty in our congregations!

Merger?

Mrs. T. J. Lang
Outlook, Sask., Cana

Can two walk together, except they be agreed?" (Am 3:3). If one of the irrevocable conditions of the p posed merger is that we must then apply for memb ship in the World Council of Churches, it is time t us to apply the advice given us in I John 4:1, "Try t spirits, whether they be of God."

When Luther and Zwingli, in 1529, differed on t interpretation of certain words in the Bible, especia in relation to the Sacrament of The Lord's Supp Luther did not think this a matter of small impo From that time their ways parted, which later gave ri to the Reformed Churches (I John 2:19). Have we n all these years, sung Luther's great song, "God's Wo is our great heritage, and shall be ours, forever" There must, first of all, be "unity of faith on the r vealed Word of God, in order to fully enjoy "th fellowship of kindred souls [which] is like to th above"!

Zech. 4:6 says, "Not by might, nor by power, but b my Spirit, saith the Lord of Hosts." Is that word n all-sufficient for whatever may confront us in the com ing days? Have we forgotten the story of Gideo found in the sixth and seventh chapters of Judges? "" God be for us, who can be against us?" (Romans 8:31 "Fear not, little flock, for it is the Father's good pleasu to give you the Kingdom" (Luke 12:32).

If the Lutheran Churches with whom we have bee contemplating union find it impossible, at this stage, t sever relations with the WCC (even to avoid givin offence to their sister Church, the Evangelical Lutheran does this not prove the truth of I Cor. 5:6, which says "Know ye not, that a little leaven leaveneth the whol

b"? Would we, any more than they, be willing, ble, in two years' time, to sever our relationship the WCC if we consented to trial membership the latter? Let us not deceive ourselves!

nce our annual budget, large as it is, does not r all that we would like to do for our Christian ols, our sunset homes, our children's homes, our ne and Foreign Missions, our retired and disabled rs, and numerous other fields of Christian service ur own, is it fair to pledge away huge sums of ey yearly to this organization; so sorely needed for own, immediate undertakings? The WCC is as- g to become a "world-church" (no matter how h the idea is being soft-pedalled at present) and e of their proponents are envisioning the day when Protestant and the Catholic Churches shall have me "One Church for One World"; and we know t that means!

t present the constituent members of the WCC in the framework of that organization may inter- the Scriptures according to their own leanings. hin its ranks are those who pray to the Virgin y, to the Saints, and on behalf of the dead. There those who agree or disagree on the Bible, on the on of Christ, on the Atonement, the Resurrection, Second Coming of our Lord, the nature of Man, of the Christians, and of the Church, etc. At their ventions they do not all partake of the same Com- nion Table on account of the variety of beliefs that have, in regard to The Lord's Supper. This is judging, but a plain statement of facts. Might not ah 8:9-14 be a warning for our times also?

Through the basement windows of a non-Lutheran rch in Winnipeg, I have seen a dance in full swing; there may be other churches, also, that encourage same! Let us not be too broad-minded either about other "adiaphora."

The Lord has singularly blessed our Church up to present time: for all of which He expects our loyalty all that the word implies; and, under all circum- nces! Let us remember, also Prov. 22:1, which says, good name is rather to be chosen than great riches." e names of Jesus, Abraham, John, Paul, and others e carefully chosen and for good reasons; likewise, name of our Church, which we love: "Evangelical heran."

Thank You!

Mrs. G. A. Charlston
Portland, Ore.

ter reading "Who Shall Trust Whom?" in the THERAN HERALD, how can anyone vote against join- the World Council of Churches? For the fine article nk you, Dr. Rogness!

CONVENTION RESOLUTIONS

From the Board of Foreign Missions

The following resolutions proposed by the Board of Foreign Missions are supplementary to the main body of resolutions drawn up for the 1956 General Convention. The first is the result of the work of a joint ALC-ELC committee composed of Drs. Henry Schuh, Fredrik Schiotz, Theodore Fricke, and Rolf Syrdal. It was adopted by both Boards of Foreign Missions for presentation to their respective Churches:

The following principles shall govern the issuing of calls to members of the ELC and ALC by the respective Boards of Foreign Missions who desire ordination into the ministry of the Church, who are under appointment to serve in an independent Lutheran Mission where the candidate can serve as a Lutheran minister freely and without compromise of his calling or of the message he is to proclaim according to the doctrines of the Church, and where ordination is necessary to the service to which he is assigned:

1. The candidate shall have the same qualifications as demanded of any candidate for the ministry within the Church, including approval of the seminary faculty and the Church Council.

2. The candidate must make arrangement with the agency under which he is to serve so that he will be a full member of the Pension Fund of his Church.

3. He must be a member of the ministerium of one of the districts of the Church.

4. The call to such a candidate, on which ordination is to be based, will be extended by the Board of Foreign Missions on the following conditions:

   a) He shall exercise his ministry in conformity with the doctrines of The Evangelical Lutheran Church.

   b) If requested by the Board of Foreign Missions, he shall be required to submit reports on his ministry.

   c) The Board of Foreign Missions recognizes that the agency under which he is serving will be fully responsible for his maintenance, travel, and all other benefits normally related to such missionary service, including furlough expenses, provision for disability and retirement, schooling for his children, etc., and that the letter of call does not in any wise implicate the Board in meeting such responsibilities or needs.

   d) The letter of call does not imply that the Board of Foreign Missions has any responsibility for the

missionary should his services at any time be terminated by him or the agency under which he serves.

e) The missionary so called agrees to adhere to the rules and regulations of the ELC governing its clergy, and to conform to the financial policy established by the Church.

The second resolution follows:

WHEREAS, Some of our mission fields are already at the point where additional numbers of missionaries will not be needed, and where the program will call for the gradual reduction of staff, and

WHEREAS, There are some areas where we are now working where our labors will be reduced because of government regulations or nationalistic developments, and

WHEREAS, There are continued numbers of young people offering their services to the Board of Foreign Missions under conviction that God wants them in such service, and

WHEREAS, There are large areas of the world still unevangelized that are calling for the Gospel and offer an open opportunity for such ministration, and

WHEREAS, The Board of Foreign Missions has under study been conscious of the special needs and opportunities in Brazil, such observations having been answered by an active interest on the part of young candidates who are offering themselves for service in Brazil,

BE IT RESOLVED, That it is hereby requested that The Evangelical Lutheran Church grant the authority to the Board of Foreign Missions to continue investigation of new fields for future occupancy—either in Brazil or other open areas—with authority to establish a field in one such country under consultation with the Church Council, within the financial possibilities of the Board or within such budget as can be increased to cover additional needs in consultation with the Board of Trustees of the Church.

Southland Circuit, California

The pastors of the Southland Circuit of the California District in meeting assembled April 30th at Hemet, California discussed with great interest items pertaining to our forthcoming church merger. Grave concern was expressed on the following:

(1) The suggested name *The American Lutheran Church* (Article I of the proposed Constitution) with its nationalistic connotation may be a real hindrance in the world wide mission effort of our Church. It unanimously agreed that the name *The Evange Lutheran Church* gives more effective testimony to saving power of the Gospel for all people. We w like to have further consideration given to the n *The Evangelical Lutheran Church.*

(2) Membership in the World Council (Article Union, Article X, Sec. 2, No. [2]): It seems to us t unfortunate and unfair to have the question of mem ship in the World Council of Churches enter into merger negotiation. This matter should not be bro up for discussion or vote *now,* but rather be a deci to be made by the merged church *after* full discus has been provided for through the press and thro meetings and conventions. Therefore we strongly that No. (2) of Sec. 2 of Article X of the Article Union be omitted.

(3) The General Convention (or a special con tion) of the Church (Article VIII, Sec. 4, No. [2]): close contact between the local congregation and synodical convention has without doubt been one of strong features of the ELC. It would be unfortun to destroy this wonderful arrangement. To deny to congregation the right to have a delegate or to pastor the right to vote at a convention of our Chu is not in keeping with the spirit or best interests of Church. We need not destroy this close contact betw the individual congregation and the synodical con tion. Provision could be made for granting to each c gregation the right to have representation through pastor and through a lay delegate. This would enla the convention somewhat over the size of our pres convention (certainly not double it, unless some p vision were made for sharing travel expenses) but work of the convention would be carried out much it is now. Other churches are doing it with good resu Labor is doing it. Only a few weeks ago 5,000 un members met here in San Diego and voted on a lab management question. We urgently request that con eration be given to changing Article VIII, Sec. 4, (2) *giving the right* to each congregation to be re sented by the pastor and a lay delegate.

Respectfully submitted,

Southland Circuit Pastors:
CLIFFORD O. LARSEN, Presiden
HARDIS BAKKEN
N. M. YLVISAKER
L. K. JOHNSON
ANSLE SEVERTSON
ROY MALDE
LOUIS SMITH

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE THIRD SUNDAY AFTER TRINITY

Epistle: I Peter 5:6-11

The Gospel: Luke 15:1-10

Monday, June 11
ANXIETIES
Read I Peter 5:6-11

t all your anxieties on him, for he about you.

other word for anxieties is worries. are common enough and have a f pestering us whether we are young l. Rare is the day when we are free ese troublesome visitors. Sometimes become such a burden that we can- o our work at all.

hat is the answer to this problem? Christian answer is to turn to God cares for us and is deeply interested r well-being. This does not mean all of our anxieties will be taken but it does mean that we will not aling with them alone.

e mark of being mature is to know some things, even if we do not like must be, and that we must face endure them, live in spite of them. mark of being Christian is to add his fact the love of God for His ren. This is not hiding your head e sand; this is living in the con- e that belongs to a child of God.

✚

Tuesday, June 12
A GOOD START
Read Mark 10:13-16

And they were bringing children to him, that he might touch them. . . .

Little children who are brought to Christ are not in position to know how fortunate they are. Touched by Him at the beginning of their lives they are off to a good start. The day of their life has sunshine and the promise of continuing fair weather of Christian life and growth.

That is why to this day so many little children are being brought to the Lord. Their parents know how important this is. And Christ is ever glad to receive them.

What if a person has grown up without this good beginning? Well, as long as there is life it is not too late to come to Christ. Although we may say "better late than never," salvation is possible in the eleventh hour, but both God and the "late comer" have lost the other hours which could have been spent to the glory of God. A whole lifetime with God is the privilege of those who have their start at the beginning.

Are you one of those happy persons?

✚

Wednesday, June 13
GOD IS GRACIOUS
Read Romans 2:1-11

Do you not know that God's kindness is meant to lead you to repentance?

One of the things that is hard for us to understand about God is that He is so patient with us. How often we wonder why He gives of His kindness and mercy when we in no respect deserve it. We may even look back at some of the sins we have committed and wonder why God did not strike at us with merciless wrath. About the only answer we can give is that God is giving us a chance to repent. He is waiting for us to come to our senses and come to Him.

One thing we must understand, however is this: that no one sins and "gets by" with it. It may take time for the punishment to come, but it will come. Only confession, remorse, and repentance will do away with the full consequences.

Each day we should remember God with praise for His grace and mercy. And we should, by His help, live in constant repentance for our sins. Living close to Him we shall indeed be under grace.

✚

Thursday, June 14
BIG EVENT
Read Luke 15:11-14

But when you give a feast, invite the , the maimed, the lame, the blind, you will be blessed, because they ot repay you."

esus always suggested such unusual gs to do! Ordinarily, when people on a dinner, they invite their friends elatives. Sometimes they invite people ecause they have a "reason" in mind. instance, they want to be invited in rn. But here Jesus suggests something does away with all selfishness or tives." He suggests doing something ly out of love.

nd that is the best thing any of us do with our lives. Spend them in for others without a thought of self. t we do for others we do for Christ. t we do for Christ is lasting and ful. And we shall be repaid at the rrection of the just.

Vith the talents God has given us we a choice to make: either we can use lives selfishly, or we can use them he glory of God. Which shall we do?

✚

Friday, June 15
HIS WORKMANSHIP
Read Ephesians 2:1-9

For we are his workmanship, created in Christ Jesus for good works.

God can do great and marvelous things with people who give themselves over to His workmanship. He can take a little child and cause it to grow in grace and spend its whole life in service to Him. He can stop a youth at the fork in the road and say, "Come this way; walk with me" and thus save that youth from a life of shameful sin and make him useful and purposeful to both God and man. God can take a sinner out of the depths of remorse and lift him up upon his feet and remake him into a new man. God's workmanship is the greatest and finest workmanship there is.

I should always remember that as a Christian I am God's workmanship, and that the more I yield myself to Him the finer work He can do with me. Let me give my lips, my hands and feet, my all over to Him. I am created in Christ Jesus for good works. Only God can see that this is made true in my life.

✚

Saturday, June 16
ACTION—NOW
Read Matthew 9:9-13

As Jesus passed on from there, he saw a man called Matthew sitting at the tax office; and he said to him, "Follow me." And he rose and followed him.

What would have happened to Matthew had he not answered the invitation right away? Would he have stayed at the job he had? Would he have had another chance later on?

While we cannot say how it would have been with him if he had not answered, we can see what happened to him because he did. And that is what is important. We are happy for him that he took action without delay.

To make themselves do their work when it is supposed to be done, some people challenge themselves with the sign, "Do it now." If this is worth anything in matters that belong to the work-a-day world, of how much greater importance it is in matters that pertain to salvation.

Answer Christ's invitation now. In whatever prompting you find yourself to do honor to Christ, do it now.

Here and There on the Christian Front

Edited by Raymond M.

CHURCHES SEEK EXCEPTIONS

Many churches seek exceptions to city regulations because they believe that the sacred nature of their activities places them "above all other functions," Dennis O'Harrow, executive director of the American Society of Planning Officials, said in Providence, R. I.

He discussed areas of friction between churchmen and planners at a workshop on church planning at the annual convention of the American Institute of Planners. Among the exceptions churches seek, he said, are permits to build on inadequate sites and the waiving of parking regulations. He said that churches "have a duty in this world to be good citizens if they plan to take their parishioners into another world." When churches enter fields such as education, athletics, social activities and fund raising, they must be guided by the same rules as any other group in society, Mr. O'Harrow insisted. He also said that planners dislike zoning exceptions and variations.

REPORT ON SPIRITUAL HEALING IN ENGLAND

A committee of British doctors reported it can find no evidence of any type of illness cured solely by spiritual healing which cannot be cured by medical means. The committee agreed, however, there is considerable evidence supporting the value of religious ministrations in the treatment of various disorders. Declaring that, in a sense, all healing might be considered divine, the committee said "many aspects of healing are still outside our present knowledge, and this we should honestly and humbly admit."

The committee was appointed by the British Medical Association at the request of the Church of England. The Anglican group is seeking to determine whether unexplained recoveries from prolonged illnesses are the result of "suggestion, spontaneous remission, or divine intervention." It also is concerned with cooperation between doctors and the clergy.

The medical committee said it was often found, when cures claimed for spiritual healing were investigated, that the patient was at the same time ... tinuing treatment prescribed by ... tors. It said that many cures effe... by unorthodox means, including sp... ual healing, are mainly due to sug... tion. The committee added that ... suggestion is more likely to be e... tive when it has a religious b... ground.

KOREAN RECEIVES DEGRE...

RNS

The Rev. David Kim of Korea received ... first degree of Doctor of Theology ... conferred by Western Theological Semi... in Pittsburgh, Pa., in its 129-year-old ... tory. The 34-year-old clergyman, who ... a wife and three children in Korea, c... to this country for post-graduate stu... under the auspices of the Presbyte... Board of Foreign Missions. In 1952 he ... ceived a Master of Theology degree ... Princeton Theological Seminary. Dr. ... plans to return to South Korea on Jul... to rejoin his family living at a Presbyte... orphanage near Taegu. He will teach ... Testament at the Presbyterian Seminar... Seoul.

RECEIVE WASHINGTON PILGRIMAGE AWARDS

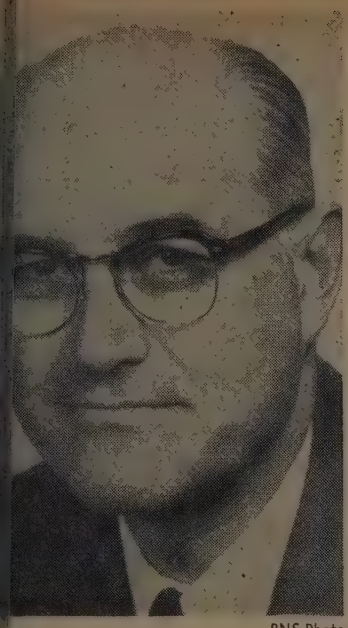
RNS Photo

Evangelist Billy Graham (right) was presented with the 1956 clergyman-of-the-year award by the Washington Pilgrimage, an independent, inter-religious foundation, at its annual dinner in Washington, D.C. Shown with him are winners of three other awards given by the foundation. Left to right are: Kenneth Dole, religion editor of the Washington Post and Times-Herald, who received the first Faith and Freedom Award in journalism; Paul T. Babson of Boston, named layman-of-the-year; and Mrs. James D. Wyker of Mount Vernon, O., laywoman-of-the-year. The awards dinner was held during the sixth Washington Pilgrimage of American Churchmen, sponsored by the foundation.

MISSION SCHOOLS MUST TEACH KORAN

The Ministry of Education in E... has warned Protestant and Ro... Catholic mission schools that they ... obliged, beginning next year, to ... vide instruction in the Koran to ... lems among their students. Such ... struction was ordered in a decre... sued by the ministry last Decem... The decree stipulated that the pri...

HEAD OF NAE



RNS Photo

Paul P. Petticord of Portland, Oregon, dent of Western Evangelical Seminary, elected president of the National Asso- on of Evangelicals at its 14th annual ention in Cleveland, Ohio. He succeeds Henry H. Savage of Pontiac, Michigan.

ools also must provide courses in ptian history, geography, and civics. he ministry, in a final memoran- n on the subject, served notice that ools failing strictly to apply the education program, including the hing of the Koran, face confisca- . The memorandum implicitly re- ed protests by the Christian mis- ary schools and appeals from the ican.

LIAN COURT RULES ON KAS MISSIONARY

e Council of State—a high appellate rt—ruled in Rome that it is not essary for a non-Catholic clergyman btain government authorization for performance of ministerial func- ns, provided he is an Italian citi- . The ruling was handed down on appeal by attorneys for the Rev. ne R. Paden of Brownfield, Texas, mer head of the Churches of Christ Italy, against the Italian Interior nistry's rejection several years ago his request for recognition as a nister of religion. At the time it was ted that the decision was based on the fact that Mr. Paden was not an Italian. Mr. Paden returned to the U.S. last October.

"The freedom of a religious group to profess, propagate, worship, and assemble is not subordinated to special recognition or authorization," the Council of State said. "A clergyman of a non-Catholic cult may freely perform acts pertaining to his ministry without obtaining previous government authorization, unless he intends to perform acts having juridical consequences such as the celebration of marriage. . . . Italian law specifies that the right to perform the above-mentioned special functions may be bestowed only upon Italian citizens."

WORTHY OF NOTE . . .

The School for Graduate Studies of Concordia Seminary, St. Louis, today initiated a new series of theological monographs with the publication of its "Graduate Study No. 1," entitled "The Survival of the Historic Vestments in the Lutheran Church after 1555." . . . The Rev. Raymond H. Tiemeyer, 29, pastor of St. Luke's Lutheran Church in Sioux City, Iowa, has been elected as an additional assistant to Dr. Franklin Clark Fry, president of the United Lutheran Church in America. Already serving as an assistant is the Rev. Dr. George Harkins. . . . Leaders of religious and other relief agencies attacked a proposal of the International Cooperation Administration to limit appropriations for the shipment of surplus goods overseas by their groups. Agencies affiliated with the American Council of Voluntary Agencies have asked Congress to appropriate $25,000,000 to $35,000,000 "as a practical minimum" covering ocean freight costs of surplus commodities sent overseas by their groups. The International Cooperation Administration has recommended that only $13,400,000 be provided for this purpose. . . . Peoples Church in Toronto, Ontario, an independent congregation, collected $280,000 in four weeks for its missionary work. It was the largest missionary offering in the 3,000 member congregation's history.

ATTEND DIVINE HEALING SCHOOL

RNS Photo

Thirty-one clergymen of several denominations from the U.S. and Canada attended a five-day course in divine healing at a unique School of Pastoral Care in Whitinsville, Mass. The school, which opened last fall, offers the first organized instruction in divine healing. It is located at the conference center of the Episcopal Diocese of Western Massachusetts. Guiding lights at the school are the Rev. Edgar Sanford, 66, of Westboro, Mass., and his wife, Agnes, author of two textbooks and two novels on the subject of faith healing (both seated). They are shown with clergymen who participated in the special course. Left to right: The Rev. D. I. Dolton of St. James' Lutheran Church, Houston, Texas; The Rev. Harold E. Taylor of Whitinsville, who lectures on group therapy and is in charge of the center; The Rev. Morley Pinkney of Thedford, Ontario, Can.; and The Rev. Allen Whitman of Holy Communion Church, St. Peter, Minnesota.

Within the E.L.C.

PERSONS

The Rev. John Skepstad, associate pastor of United Lutheran Church, Grand Forks, N. Dak., has accepted a call to Trinity Church, Parkland, Wash.

The Rev. Walter A. Hallerud, pastor of St. Paul Church, Manitowoc, Wis., has been granted the degree of bachelor of divinity by the Chicago Lutheran Theological Seminary's Division of Graduate Studies.

The Rev. Albin L. Fortney has been installed as pastor of Our Savior's Church, Stoughton, Wis., on a permanent basis after having served for some time as interim pastor of the congregation.

The Rev. C. K. Malmin has resigned as pastor of the rural parish at Colfax, Wisconsin, and has accepted a position as assistant dean of men at Pacific Lutheran College, Parkland, Wash. He and Mrs. Malmin will serve as housefather and housemother at the college.

The Rev. L. C. Jenson, Cashton, Wis., has accepted a call to Humboldt, Iowa.

The Rev. Elmer Laursen, chaplain at Fairview Hospital, Minneapolis, Minn., conducted a chaplains' workshop, a seminar for pastors discussing the relation of medicine to religion at the Deaconess Hospital, Grand Forks, N. Dak., May 11th. Among participants were several physicians and more than fifty pastors.

The Rev. O. R. Kleppe, formerly of Eugene, Oregon, organized Christ the King Church at Snohomish, Wash., March 25.

The Rev. Richard Waag, Nezperce, Idaho, has accepted a call to the Plentywood-Outlook parish in eastern Montana, effective Aug. 1.

Dr. Conrad Bonnevie-Svendsen, chairman of the Church of Norway's committee for contact with American Lutheran Churches, visited Minneapolis May 15-20. He was guest of honor at a luncheon given May 16 by the Norwegian Conference, which is the corresponding committee of the ELC. Among the twenty-five participants were the heads of the various boards and organizations of the Church, and Dr. J. A. Aasgaard, former ELC president; Dr. T. O. Burntvedt, president of the Lutheran Free Church; and the Hon. Th. Siqveland, consul general of Norway. During his visit Dr. Bonnevie-Svendsen gave chapel talks at Augsburg and St. Olaf Colleges, spoke at a 17th-of-May celebration at the Norwegian Memorial Church in Minneapolis, and preached at the forenoon service of the same church on May 20th. In the evening of the same day he assisted at an ordination service for 21 Luther Seminary graduates at Central Lutheran Church.

The Rev. C. J. Fylling, institutional chaplain in the Bismarck area, North Dakota, now 80 years of age, will observe two golden anniversaries in June, as he was ordained into the ministry on June 17, 1906 and six days later married Miss Emma C. Hanson. Pastors of the Bismarck Circuit and their wives came to the Fylling home in Bismarck May 14 to congratulate Pastor and Mrs. Fylling somewhat in advance.

DISTRICTS

Southern Minnesota

South St. Paul, Minn. The cornerstone of the temporary sanctuary and parish house of Luther Memorial Church was laid May 20 by the co-pastors of the congregation: Opie Rindahl and Theo. L. Kurtz. Luther Memorial is the result of a merge 1953 of Trinity Church (ELC) St. Paul's Church (ALC). The fo Trinity property has been sold. chancel furniture and pews will b stalled in the proposed Trinity Ch which will be a part of the new s ture now being built on a six and half acre tract of land in the hea a new home development area of city. The former Trinity parsona being moved to the new church The cost of the building project approximate $260,000.

Chester, Iowa. The cornerston United Lutheran Church, parish of Rev. E. H. Dahle, was laid May 1 the Rev. N. A. Berntson, presiden the Austin Circuit, to which the C ter parish belongs. The church bu ing was dedicated in 1954, but laying of the cornerstone was dela until negotiations for merger with ral Bethlehem Church were comple

St. Louis Park, Minn. On Pente Sunday, First Lutheran Church, pa of the Rev. M. Lyle Halvorsen, ceived seventeen new members throu adult confirmation. Members of class represented eight different nati al backgrounds.

Oak Knoll, Minn. Oak Kn Church in suburban Minneapolis b farewell to its pastor since 1948, Rev. J. R. Reitan, on May 9, sho

A DEVOUT CENTENARIAN

The accompanying picture shows Mrs. Martha Nelson seated in the church in which s has worshiped during sixty years, United Lutheran Church of Henning, Minn., on May her hundredth birthday. She is still a regular attendant at church services, as she mentally alert, her hearing is still good, and her sight is only somewhat dimmed. Throu out her sixty-year membership of the church at Henning, she has been an eager a faithful worker. Born in Värmland, Sweden, she came as an infant to America with parents and lived for about eleven years in southeastern Wisconsin, within sight of old Muskego Church in its original location. Married in 1883 to John Wedin and widow in 1886, she married in 1898 N. H. Nelson, who died in 1913. Mrs. Nelson lives alo loved and honored by the entire community.

dget Receipts Are Encouraging

e end of each quarter of the year Department of Stewardship sum- es the income from the congre- ns, circuits, and districts of the ch. The full details go to each egation, through its pastor or (in t parishes) one of the lay officers. detailed report has now been d. The summary report for the ch is printed below. It shows the s of the regular Budget and also the present status of the Luther Seminary Development Fund.

At the end of April, 1955, we had received 19.2 per cent of the Budget. In other words, the congregations have sent in about $131,000 more than a year ago, which is a 16 per cent increase. When we consider the Seminary Fund, which has received $218,832 thus far, we have a total increase in receipts of over 40 per cent.

It is true that 1956 is going to call for some substantial increases in all congregations, particularly in view of the Seminary Fund. The signs thus far certainly tell us that the response is generous and willing. When all congregations have "caught up" to this spirit the record will be more generally satisfying. The first quarter is encouraging, to be sure.

FIRST QUARTER REPORT
April 30, 1956

	ANNUAL BUDGET				LUTHER SEMINARY DEVELOPMENT FUND			
ct	Appor.	Raised	Status	% Raised	Goals	Raised	Status	% Raised
rn	1,050,000.00	227,283.60	822,716.40	21.6	261,848.00	46,276.94	215,571.06	17.7
ern Minnesota	450,000.00	94,344.90	355,655.10	21.0	118,862.46	22,041.45	96,821.01	18.5
ern Minnesota	950,000.00	208,282.84	741,717.16	21.9	245,870.03	60,189.25	185,680.78	24.5
Central	450,000.00	106,878.95	343,121.05	23.8	108,554.91	18,284.08	90,270.83	16.8
Dakota	406,000.00	90,807.68	315,192.32	22.4	89,701.66	27,905.55	61,796.11	31.1
Dakota	485,000.00	93,598.09	391,401.91	19.3	109,828.25	17,598.67	92,229.58	16.0
Mountain	165,000.00	39,084.00	125,916.00	23.7	51,210.15	11,507.42	39,702.73	22.5
ic	170,000.00	46,956.63	123,043.37	27.6	55,589.95	5,150.01	50,439.94	9.3
ornia	100,000.00	33,130.21	66,869.79	33.1	38,038.50	9,120.14	28,918.36	23.9
da	74,000.00	14,630.19	59,369.81	19.8		20.00	20.00 Cr.	
District		72.25	72.25 Cr.			739.23	739.23 Cr.	
eran Students		10.00	10.00 Cr.					
	4,300,000.00	955,079.34	3,344,920.66	22.2	1,079,503.91	218,832.74	860,671.17	20.3

re he left for his new parish in land, Wash. The congregation pre- ed him and his family with a ckering piano. Officers of the rch voiced the congregation's grati- e to Pastor Reitan for his devoted istry. Oak Knoll Church now has nembership of 1,486 and a church perty valued at $250,000.

h Dakota

White Earth, N. Dak. Four of the st members of Cottonwood Lake urch, Mr. and Mrs. Anton Olson Mr. and Mrs. Hans Colbenson, e recently celebrated their golden ddings. Mrs. Olson and Mr. Colben- are sister and brother.

fic

Tacoma, Wash. Central Lutheran urch, which now has a member- exceeding 1,300, had the experi- e of having its large downtown rch condemned about two years ago make room for a new county-city lding. After having been without hurch for over a year, worshiping the meantime in the Seventh-Day Adventist church, the congregation began construction of a new fane April 30. On the previous day a groundbreaking service was held, presided over by the Rev. Reuben H. Redal, pastor loci. Guest speaker for the occasion was Dr. S. C. Eastvold. The new church site is on North Fourth Street at Tacoma Ave.

Portland, Oregon. St. Luke's Church, parish of the Rev. Luther Watnes, has decided to conduct a drive next fall for the purpose of raising $60,000, to be used for the erection of a new church. It was also decided that a lot adjoining the church property be purchased for parking purposes.

Midway, Wash. After services had been conducted regularly in Midway by the Rev. M. D. Hinderlie since March 11 this year, Grace Church was formally organized on May 14, with an initial membership of 151. Dr. H. L. Foss, president of the Pacific District presided at the organization meeting. Groundbreaking services will take place June 17, with construction of the new church beginning the following day.

California

San Diego, Calif. The Parish Workers of Southeran California, a Lutheran intersynodical organization meeting quarterly, held a conference May 15 at Our Savior's Church. Speakers were the Rev. Ansle T. Severtson and Miss Julie Aune. The conference closed with a communion service at College Lutheran Church.

Torrance, Calif. A new congregation, which has chosen as its name Christ the King Lutheran Church, was organized here April 15, with an initial membership of 200. The Rev. Maynard Midthun is its pastor. Its first parish worker will be Rose Mary Ulland, at present a senior at St. Olaf College.

LDR CON-TREAT AT AUGSBURG COLLEGE

The plan to combine a retreat and convention proved so successful two years ago that the LDR has decided to do the same this year. Meeting the same week as the general convention, the LDR Con-Treat will convene at Augsburg College in Minneapolis on

Monday, June 18, and continue through Saturday evening, June 23. The theme, "Are We Building?" is based on I Cor. 3:10-15.

The order of the day will include Bible Studies each morning by the Rev. Erling Wold of North Hollywood, California, separate discussion hours for adults and high school girls, and demonstration periods on LDR work. The evening speaker will be youth evangelist Dar Roa, assisted by missionaries. Thursday and Friday evenings will be open to attend the WMF convention at the Auditorium.

The regular convention of the LDR will be held on Saturday June 23, sessions to be held at Trinity Lutheran Church, 838 20th Avenue South. Speakers at the morning session will be the Rev. Norval Hegland and the Rev. John Maakestad from Alaska; in the afternoon, speakers will be the Rev. Olav Torvik from Madagascar and the Rev. W. E. Wallner who is now working with the Christian Approach to the Jewish people in California. The climax of the convention will come on Saturday evening with a banquet at Bethel Lutheran Church, 41 St. and 17 Ave. So.

Information for Delegates and Visitors

Registration and reservations for room, for outing, banquet and picnic must be made in advance.

Registration fees—senior LDR, $5.00 for the week; high school LDR, $4.00 for the week; for Saturday convention only—$3.00.

Lodging in dormitories $1.00 per night if college furnishes bedding and linens; .50 a night if you furnish your own. Meal tickets—$9.50 (does not include dinners on Thursday, Friday and Saturday evenings). Outing—$1.50; picnic—$1.75; banquet—$2.75. Registration begins Monday afternoon at 2 o'clock in the lobby of Science Hall at Augsburg College. Write to the LDR Office for registration cards if you have not secured one through your LDR.

LCR WORKSHOP

On Wednesday afternoon June 20, just prior to the opening of the WMF convention a special workshop is to be held for LCR advisers and for those interested in organizing a children's missionary society. There will be demonstrations of various parts of LCR work and helps will be given on forming new organizations. The Workshop will be held in the chapel at Augsburg College beginning at 1:30 o'clock.

ANNOUNCEMENTS

For Sale: Majestic Smokeater range, with hood and attachments, full size top, restaurant size. Write Mrs. H. O. Johnson, Concordia Lutheran Ladies Aid, Crosby, N. Dak.

Wanted by two ELC congregations: Used Lutheran Hymnaries, music or word edition. Write the Rev. Glenn Groth, 2912 Park Ave., Muskegon Heights, Mich., stating number available, condition, and terms.

For Sale: A Hinners six octave reed organ, with electric blower operating on AC or DC. For details write Mrs. Vera Peterson, 1035 Penn Ave., Des Moines 16, Iowa.

The 25th Ordination Anniversary of the Rev. James R. Sonnenberg will be observed by the Hoople parish (North Dakota) Sunday, June 3, 3:00 p.m. at the Park Center Church.

Wanted: 12 used pews, eight or nine feet long. Write the Rev. Lambert Locker, Belfield, N. Dak.

Reunion of U. C. Seminary class of 1916, will take place at Curtis Hotel, Minneapolis, Thursday, June 21, 5:30 p.m. Send reservations to Dr. Iver Iversen, 2215 Doswell Ave., St. Paul 8, Minn.

Lutheran Evangelistic Movement will conduct its 18th annual Deeper Life Conference July 23-Aug. 5 at Mission Farms, Medicine Lake, near Minneapolis, Minn. Complete programs may be obtained by writing Deeper Life Conference Registrar, 904 Hennepin Ave., Minneapolis 3, Minn.

CHANGE OF ADDRESS FOR ELC PASTORS

Conrad M. Aamodt, 1536 Fulham St., St. Paul 8, Minn., 6-1-56

Elder K. Bentley, 1220 S. W. Creston, Des Moines 15, Iowa, 6-1-56

M. G. Berg, Concordia College, Moorhead, Minn., 6-1-56

O. F. Braaten, 11250 Debra Ave., Granada Hills, Calif., 5-11-56

Karl Brevik, 1300 4th Ave. S., Minneapolis, Minn., 6-3-56

Charles R. Christian, 87 Ocean Grove Ave., Daly City, Calif., 6-1-56

Robert L. Dachlin, Camp Travis AFB, California, 5-15-56

H. M. Finstad, 1405 7th St. S., Moorhead, Minn., 6-1-56

E. W. Haygeman, 1936 S. Summit, Sioux Falls, S. Dak., 6-1-56

I. Z. Hyland, Osage, Iowa, 6-1-56

Ronald Jensen, 1108 2nd Ave., Eau Claire, Wis., 6-5-56

John P. Kildahl, 701 W. 3rd St., Northfield, Minn., 6-1-56

Paul R. Kilde, 8069th Air Div., Lake Charles AFB, Louisiana, 5-15-56

C. M. Johnson, Pelican Rapids, Minn., 6-1-56

J. D. Larson, 404 Johnson Place, Crookston, Minn., 5-14-56

Elof G. Nelson, 231 7th St., Proctor, 6-15-56

E. J. Nesset, 4 W. La Salle St., E Wis., 6-1-56

Philip E. Nieft, Rt. 2, Oconto Falls, 6-1-56

Raymond A. Olson, 3100 114th Place, onette Park, Chicago, Ill., 6-1-56

C. B. Runsvold, Glyndon, Minn., 6

Alvin L. Selid, 506 North Second St verton, Ore., 6-13-56

Irvin A. Suby, 1229 Blaine Ave., ville, Wis., 5-15-56

David Vaaler, 7100 Willis, Forth W Texas, 5-28-56

Paul Watson, Lutherdale Bible Camp, horn, Wis., 6-1-56

Parish Conservation Serv

(Formerly The Placement Service)

The Parish Conservation Service of ELC serves many people each year. the listings below. They may be of valu you or someone that you know. The m of the propositions advertised have not investigated and the Parish Conserv Service assumes no responsibility in matter. Send your ads and communica to: The Parish Conservation Service of ELC, 422 South Fifth Street, Minnea 15, Minnesota. (Refer to ad number w inquiring.)

FOR SALE

Farms

10 acre farm for sale, within city lir northern Iowa town. Full set of buildi 467

4 acres in southwest Northwood, nort Iowa. Nice house, barn and chicken ho 467

120 acre farm, near town, Worth Iowa. 467

80 acre farm, Winnebago Co., Iowa, Lake Mills. Good land, fair improveme 467

60 acres of bare land for sale near No wood in Worth Co., Iowa. Very good 467

213 acre farm, good improvements, No ern Iowa. 467

108 acre farm, located in Worth Co., nor ern Iowa. Fair improvements. 467

164 acre farm, good house, east of No wood in Worth Co., northern Iowa. 467

80 acre farm, east central Minnesota. He clay soil. 3 bedroom house, 60 ft. barn, 32 silo, elec. Soft water well, garage, well ho machine shed, chicken house. Near Luthe church. On school bus route. Will sell w crop on: Immediate possession. 467

160 acre farm, 3½ mi. from town, sou western Minn. Approx. 110 acres cropla Balance creek pasture, etc. To be sold w owner's share of 1956 crop. Lutheran co munity. 467-

Homes

Nearly new, small 2 bedroom house w breezeway and garage located near Fo City, Iowa. 467-

Fairly new 4 bedroom house for sale contract. June possession. In Forest C Iowa. 467-

7 room story and a half frame house small west central, Jackson Co., Wis. villa Oil-fired hot water heat, full basement, 120x120, double garage with tool shed,

and water, in Lutheran community, ks from Lutheran church, 1 block from Price—$5,800. 467-13B

esses

e building, apartment upstairs, for n northern Iowa town, Worth Co. 467-14C

al store in heart of finest farming southern Minnesota. House and small e also included. Reasonable. 3 mi. to hurch. 467-15C

d general store and meat business. to ELC church, on school bus line. eastern Wisconsin. 467-16C

plement—International Harvest- southeastern Minn. No used equip- Territory has had IH dealer over 50 ssuring good parts and labor volume. nd equip. less than $20,000; can adjust Volume over $100,000. Low rent. Lu- community. 467-17C

6 yr. old building, 120x50, used as skating rink. Has 4 room apartment, . Also 165 pr. clamp skates, 30 pr. skates. Only rink within 50 mi. in seat town, northeastern South Dakota. sell cheap due to other interests. 467-18C

FOR RENT

Christian girls wanted to share room, beds, 2 closets, air conditioned, kitchen ges. Minneapolis. 467-19B

WANTED TO RENT

ired pastor and employed daughter de- 2 bedroom apartment in south Minne- by this fall. 467-20B

POSITIONS WANTED

oman wants housework for adults on rn farm. No invalids. 467-21D

C college graduate with 2 yrs. experi- in children's home work and some n work experience desires position in Cities beginning about July 9. Refer- . Prefer to work with children. 467-22D

yr. old high school graduate wants in Christian home in northeastern n Dakota from June 1 to September. 467-23D

ugustana College junior wants position eceptionist, office, secretarial, parish or eran welfare work for the summer hs in the Twin Cities. Several years' rience. 467-24D

urch secretarial position, preferably typ- wanted. Background includes 2 yrs. g, 2 yrs. shorthand, and 1 yr. book- ing in high school. Would like to locate innesota, Minneapolis if possible. 467-25D

perienced teacher wishes vacation Bible ol work (directing or teaching) for June July. 467-26E

iddle-aged family man, college graduate, rienced in farming, managerial and sales , desires to rent farm for 1957 in Lu- n community. Will consider retail sales now. Capable and experienced church er. Can furnish A-1 references. 467-27E

HELP WANTED

octor needed in town of about 800, south- rn North Dakota. Strong Lutheran com- ity; good trading area. 45 mi. on hard- aced road to large hospital; 23 mi. to her recently built hospital. 467-28G

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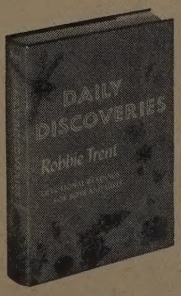

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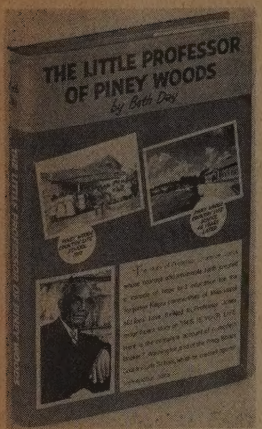

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Recommended for Your Summer Reading

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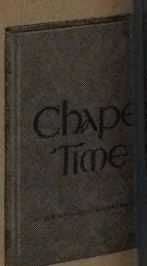

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